1:Stanford U. S-4, 5 1956 AF14 Central China AF14

A further study of figures issued by Communist sources indicates that the regime did not have exact knowledge of the situation in many areas. To cite one example, an announcement of the results of the 1952 investigation of Marriage Law implementation included "incomplete statistics" on deaths attributed to the existence of problems and mistreatment connected with the "feudal family" system. According to these figures, 4,105 women were killed or driven to suicide in the East China Region between January and August, 1952; and 356 women and 161 young men suffered the same fate in the Northwest Region during the first half of 1952. In lieu of figures for the Central-South Region, the report mentioned 606 young men and women met violent deaths as a result of marriage disputes in 39 hsien (out of a total of 86) in Hunan.[23]

It seems reasonable to assume that the figures are incomplete and the categories not comparable because the Communists had no more accurate material to offer. If the incidence of violence in connection with marital and family disputes is truly reflected in these figures, their extension into yearly rates shows these deaths occurred at the rate of less than two per hundred-thousand population in the Northwest Region, less than four per hundred-thousand in the East China Region, and less than nine per

23. C.B., 236, p. 5.

2:Shryock H-4, 5 (no date) 1931 AF 14 Central China AF 14

Mountain under the terrible summer sun, described later in this paper, would be a very serious and difficult feat for an elderly man, and another conscientious official of Anking worried himself to death because he could not prevent a plague of locusts. There seem to have been a good many officials appointed under the old examination system who were a credit to their country and their profession. Many of them after death, or even before, have received sacrifices as a reward for their former service and devotion, but a living official would not receive worship until he had been transfered to another position.

And not only do the virtues displayed in this life increase the power of the individual in the next, but the manner of death is of great importance. As death is naturally dreaded, a voluntary surrender of life, especially when in the interest of the people or in defense of some moral principle, shows the possession of a great spirit and insures power in the spirit world. Such suicides nearly always receive wor ship, even from those to whom they had lately been opposed politically. For instance, about 1360 the Mongols were driven from Anking by the Chinese armies, and the Mongol governor, his officials, wife and children committed suicide. The first Ming emperor, Hung Wu, not only canonized him but erected a temple in his honor. It does not seem as if this were propitiatory, for victors have frequently violated the graves of their enemies (De Groot gives instances of revenge by punishing corpses, *Rel. Sys. of China*, vol. I, p. 343 ff.).

Of the processes of nature that which most suggests a transference to the spirit world is burning. Fire appears to be thinner and more volatile than air, and the object burned seems to disappear. It is natural then to assume that men may gratify the wants of the dead or send prayers to a god by burning appropriate objects, for fire translates things to the spirit world. Possibly well educated men regard the process as symbolic, but the majority take it literally. However, the Chinese do not believe that everything which may be consumed by fire thereby becomes spiritual, which might be consistent but would be rather inconvenient.

Paper money, servants, horses, houses and such things are offered to dead men but not to gods, for whom petitions are written upon red or yellow